

THE LIFE OF DEAN MILNER.*

The Georgian era in England, at any rate by far its larger portion, displays the reign of lukewarmness and indifference in religious principles and practice, dull decency or shameless laxity in morals, and a miserable want of taste in almost every department of art. Epictetus spoke from our pulpits, a Lord Chief-Justice of England could find no better manual of devotion than that philosopher's cold *Enchiridion*, and heathen ornaments were dedicated on the walls of our churches to the memory of professed Christians.

Towards the close of the last century prognostics were discernible of a happier age, and among the serious and able men who laboured in the advancement of a brighter state of spiritual things, Isaac Milner, the subject of the memoir before us and his elder brother, Joseph, the vicar of Hull, were conspicuously eminent. It is all very well for the churchmen of the present day, whose path has been smoothed for them by the hardy pioneers to whom we have alluded, to speak of Joseph Milner's "daring violation of the regulations of the church," but the zealous labourer could only work with tools adapted for the task which he had to perform.

In our recent review of the *Life and Labours of Adam Clarke*, we demonstrated how much that amiable and excellent man was a churchman. In order that no young man might be misled into a supposition of his various attainments being the product of the Methodist system, we will now proceed to vindicate the Milners from the people of Exeter-hall, who so ostentatiously claim them for their own.

It is essential to the due appreciation of the character of either of the Milners,—and they were so linked together in the best of bonds that they cannot be thoroughly estimated apart,—to bear in mind the state of the times in which they lived, and therefore it is we have introduced our notice of a life of Dean Milner with some few prefatory observations. We refer those who wish to know more of the character of Joseph Milner to a touching memoir written by his brother Isaac and prefixed to a volume of sermons published after Joseph's death.

Joseph Milner was born at Leeds in 1743, and, after displaying early much promise at the grammar-school of his native town, was sent to Cambridge by the liberality of some friends who had discovered his great abilities. Joseph fulfilled the promise of his boyhood by obtaining at the university a highly respectable place in the list of mathematical honours, being third senior optime, and the highest distinction for classical attainments which Cambridge could then bestow, being Chancellor's medalist in the year 1766, in which it is recorded that the candidates were unusually numerous and able.

"He immediately resolved," writes the biographer of his uncle, Dean Milner, in the work before us, "to release him from his obligation at Leeds, and with that view requested the Rev. Myles Atkinson, the minister of St. Paul's Church in that town, to examine into the qualifications of Isaac, to become his usher in the grammar-school at Hull. Upon proceeding to the work-room in which Isaac Milner then laboured, Mr. Atkinson found him seated at a table, with Tacitus and some Greek author lying by his side. Upon further examination it appeared, that notwithstanding his long absence from school, and the interruption of his literary pursuits, his knowledge and his love of classical learning remained unimpaired.

youth on hearing these words, was declared by Mr. Atkinson to be quite indescribable."—Page 5.
The emancipated Isaac joyfully hastened to his brother at Hull, and after proving himself an able assistant in teaching the lower boys in the school, and under his brother's care improving himself in classical learning and the elementary branches of mathematics, he was placed by the same kind brother's generosity as a sizar at Queen's College, Cambridge. Isaac Milner took his degree of B.A. in 1774; he was Senior Wrangler of his year, and so eminently superior to his competitors that the epithet *incomparabilis* was placed by the moderators after his name, as a proud augmentation of even the distinguished title of Senior Wrangler. He was next declared first Smith's prizeman, thus acquiring the two highest honours which the University of Cambridge has to bestow.

Those who wish to pursue step by step the honorable career of Isaac Milner, who only eight years before he was pronounced a Senior Wrangler, incomparable, and first Smith's prizeman at Cambridge, was a poor Yorkshire lad weaving at the looms of Leeds, we strongly recommend to read the interesting life just published by his niece. We believe that this lady resided with her uncle for many years both at Cambridge and Carlisle, which may account for an easy familiarity with academical matters which few acquire but those who have worn the trencher cap themselves. Into details we cannot enter, nor would we play the pirate towards a lady by transferring the contents of her instructive volume to our columns, which we must to afford adequate means for estimating rightly Dean Milner's character. Let those who wish to form a judgment of the character read candidly and carefully for themselves, and we promise them that their labour will meet its reward. Like many other good and illustrious men Dean Milner had a war within him that he manfully waged, and finally came off conqueror. He had a sound mind in a most unobscured body; a caustic humour and a heart overflowing with the most tender affections; a constitutional gaiety, and vivid perception of the ludicrous, and the most awful sense of the solemn truths of religion;—an intense disdain for bugbears, and yet guarded of those prophecies in which Christian principle is involved; in fine, as in the case of Samuel Johnson, to whom in many points Isaac Milner bore a remarkable resemblance, his will was frequently feeble when compared with his other gigantic powers. Joseph Milner, in a letter to his brother, says of Dr. Johnson "he was unfaithful to his convictions, for the most part of his life at least." But of what man may not this be said? Certainly the contrary proposition could not be affirmed of Dean Milner, though we are willing to attribute his unequal attendance at St. Mary's and his own college chapel, upon which so many unkind comments were made in Cambridge, to bodily infirmity. At Carlisle, however, he was a constant preacher both at St. Cuthbert's Church and the Cathedral, frequently reading prayers at the latter with admirable effect.

In our recent review of the *Life and Labours of Adam Clarke*, we demonstrated how much that amiable and excellent man was a churchman. In order that no young man might be misled into a supposition of his various attainments being the product of the Methodist system, we will now proceed to vindicate the Milners from the people of Exeter-hall, who so ostentatiously claim them for their own. In the first place, Joseph Milner in his writings clings to antiquity, and complains of modern self-sufficiency; and in all matters of university and cathedral discipline Dean Milner was an inflexible maintainer of order. We will presently address to practical proof of Dean Milner's firm adherence to order amidst the alternate blandishments and resentments of liberality, meanwhile, giving an instance or two from Joseph Milner's *History of the Church of Christ*, to show how little his spirit is accordant to the tone of sentiment prevalent in Exeter-hall. "The present age in matters of religion may justly be called the age of self-sufficiency," observes Joseph Milner; but what was the self-sufficiency of his contemporaries compared with that of the Fowell Buxtons. "We condemn the ancients by wholesale," continues Joseph Milner, "and without giving them a hearing; we suspect their historical accounts without discrimination; malevolence and profaneness are both encouraged by such conduct. We fancy ourselves so enlightened as to be without any parallels in discernment. We are amazed that our ancestors should long have been deluded by absurdities; and we are very little aware how much some future age will pity or blame us for follies of which we imagine ourselves perfectly clear." Such is the conclusion of Joseph Milner's introduction to his *History of the Church of Christ*. Again, in page 220 of the same volume, with reference to St. Polycarp's disciples struggling to gain possession of their martyred master's body, Milner writes, "If we were in our times subject to such sufferings, I suspect these anniversary martyrologies of antiquity might be thought useful to us also." In vol. 2, page 413, which was subjected to his brother Isaac's revision, Joseph Milner observes, "Ecclesiastical antiquity has been too much depreciated in our times, and students in divinity have been discouraged from the study of the fathers." "Modern Evangelical churches are far gone into the vicious extreme of schism." Have we quoted the above passage from a *Traict for the Times*? On our honour, no; but from the evangelical Joseph Milner's *Church History*, vol. 1, page 125, first edition, where he deposes as evils "specious representations of liberty, of the right of private judgment, of just contempt of implicit faith, and of pleas of conscience." Rather antithetical all this to Exeter-hall, we think; but we will now turn from Joseph Milner's writings to Dean Milner's academical acts.

For some years towards the close of the last century, a party of men in the University of Cambridge, entertaining Socinian notions, were extremely active in propagating their pernicious principles. A leader among them was a Mr. Fend, a Fellow of Jesus College, who published an irreligious and seditious pamphlet directly tending to disparage the clergy, the rights and doctrines of the church, and to disturb the harmony of society. In 1793 Dean Milner, being then Vice-Chancellor of the University, felt it his duty to institute proceedings against Mr. Fend, who was eventually tried before him, and banished the university. The care and caution exercised in this painful business by Dr. Milner, and his firmness in the discharge of what he rightly considered a solemn duty, entitle him to the gratitude of all faithful churchmen and friends of order. The period, too, at which Dr. Milner stepped boldly forth to stem the flood of liberality, falsely so called, was eminently critical. The tendency of the French Revolution was not then clearly discerned; but the eyes of the young and ardent were dazzled by the brilliant spectacle, as it then seemed, of a nation bursting the fetters of tyranny and superstition; and it required no common sagacity to detect the evils lurking beneath this specious aspect of human happiness and freedom, and no less courage to declare an opinion adverse to principles which were clamorously proclaimed to involve the rights of man. Fend was an able man, possessed of talents highly attractive to fervid undergraduates; and for years before his expulsion from the university had been unwearied in propagating what we plainly call Socinianism and sedition. A check was given to the progress of these abominable principles

by Dr. Milner's firmness and discretion, but the bitter fruits which have sprung in the University of Cambridge from the seeds sown by such men as Fend and Gilbert Wakefield have been quite sufficient to show the worth of the hand which stayed further dissemination of corruption. Dean Milner's conduct in his Vice-Chancellorship is warmly praised by Professor Smyth, [a whig] whose published lectures apply about an imputation of the existence of Tory bigotry or hierarchal predilections on the part of that accomplished writer. We will take the opportunity afforded by the mention of Professor Smyth's name to cite his approbation of that portion of the *History of the Church of Christ* composed by Dean Milner, which may be fairly set by the Dean's friends against Mr. Hallam's sneer at the Milners' want of learning. "The reason for which it is necessary," says Professor Smyth in his *Lectures on Modern History*, "that I should recommend these volumes (the two last of the history) to your attention is this, that they contain, particularly in the life of Luther, the best account I know of the more intellectual part of the history of the Reformation. In other words, they contain the progress of the Reformation in Luther's own mind—a very curious subject."*

In the year 1809 Dr. Milner was again, and most unexpectedly by himself, elected Vice-Chancellor, and this second term of office was a period of difficulties, originating in the insubordination of many members of the university, as on the former occasion. How ably Dr. Milner surmounted the difficulties which beset him may be seen fairly set forth in chapters 20 and 21 of the narrative under review, and certainly in nothing less like the demeanour of an Exeter-hall liberal than Mr. Vice-Chancellor Milner's career can scarcely be conceived. Having thus briefly noticed Dean Milner's firmness in matters of discipline, we will proceed to show his difference from the party to which he is commonly assigned, in his contempt for bugbears, and freedom from cant and affectation.

"Cant and affectation of every kind," writes his niece, "he abhorred, and to us a rather partial view of what are called tricks with cards, especially such as depended upon reasoning or calculation. When I was a child he used often to amuse me by showing me such tricks, and explaining the principles upon which they depended. Nor did he take any pains to disguise the nature or the implements of our entertainment. I will remember his answer to an old intimate friend, who, on entering his study, observed a pack of cards on the table, and addressed to him a remonstrance on the occasion: 'While you live,' said Dr. Milner, 'never be afraid of bugbears.'"—(Page 64.)

In the year 1802 London and the country were astonished and puzzled by the ingenious piece of mechanism called the "Invisible Girl." Dr. Milner was among the visitors of this exhibition, and never rested until he found out by his own scientific sagacity the means by which the "Invisible Girl" performed her wonders. A curious letter on the subject to a friend, the late Mr. Pearson, the eminent surgeon in Golden-square, is given in page 260. "Subsequent to his discovery of the main secret upon which the clever deceiver had ingeniously depended, Dean Milner, who, as the reader of his life must be aware, was never satisfied till he had probed an affair to the very bottom, frequently visited the exhibition in Leicester-fields *en ami*. The exhibitor, sensible that there was, in fact, nothing further to conceal, took delight in showing him the various contrivances being in use, and he was remunerated for his civility by the multitude of visitors attracted by the Dean's frequent presence and lively conversation. Dr. Milner had even, when he chose, addressed behind the scenes, and for this privilege he at least on one occasion paid his full price. He had entered at an early hour the apartment of the invisible agent in the mysteries which he had witnessed in watching, and such was the influx of visitors throughout the morning, that he emerged from his hiding-place, with a countenance as bright as day, and was impossible. The manager implored him not to ruin his fortunes; and the good-natured Dean, finding that he must make up his mind to remain for some hours where he was, and being quite at home with regard to the various signals, habitually transmitted from the outer to the inner room, amused himself by relieving the invisible girl, who was, in fact, a little decrepit old woman, from a part of her tedious duty. While she cooked her dinner (a mess of soup, as he used to relate) he observed for her the signals, and, in fact, did all but speak. Nothing of all this, however, did he mention, except to those few persons to whom the secret was already known, until the astonishment and admiration excited by the invisible girl had passed away. Afterwards, indeed, he frequently related the whole adventure with much glee."—(Page 264.)

"The Automaton Chess-player," which astonished the town some years ago, was scrutinized and detected by Dean Milner, with the same success as attended his investigation of the feats of the "Invisible Girl;" and he avowedly took great interest in exhibitions of personal strength or activity, such as horsemanship or manual dexterity, such as sleight of hand. "He made no secret of the fact," confesses his affectionate biographer, "that he liked to witness such performances, and used to maintain that the obvious tendency of feats of legerdemain, to excite in the spectator a degree of distrust in the apparent evidence of his senses, was highly salutary; and more especially so in the case of young persons. I remember more than one occasion," continues his niece, "on which he collected a party of his friends to witness the feats of a juggler whom he had engaged to exhibit his skill in the dining-room at Queen's Lodge; and I remember his joining a party who were to attend upon the private morning performance of a professor of the equestrian art."

An amusing exemplification of Dean Milner's mingled fondness of fun, good-natured wish to promote cheerful hilarity, and perseverance in mastering any subject on which he had embarked, is afforded in the following graphic anecdote:—"During one of his visits at Lowther, before the present magnificent Castle was finished, and while the family occupied a smaller habitation, a circumstance occurred strikingly characteristic of the persevering turn of Dean Milner's mind. One evening some of the younger branches of the family were amusing themselves by playing at draughts; the Dean, always fond of the society of young persons, and disposed to interest himself in their pursuits, undertook to show them how, by a certain method of play, they might generally be sure of victory. On trial, however, it appeared that his memory, had, for once, failed him; he could not fulfil his promise, and showed, in consequence, some slight marks of chagrin. In due time all parties retired for the night, and no more was said, or apparently thought, of the draught-board. The next morning it happened that Lord Lonsdale had occasion to go out unusually early. He passed through the hall, from which a door opened into the apartment which had been occupied on the preceding evening

which apartment the housemaid were still employed in arranging. What was his Lordship's surprise, on looking into the room, to discover Dean Milner, seated in a quiet corner, in his dressing-gown and black velvet cap, with the draught-board before him, solving at his ease the problem which had puzzled him the evening before. It is scarcely necessary to add, that he was ready by breakfast-time to redeem the promise of the preceding night."—(Page 328.)

Dean Milner practically followed Lord Bacon's advice, to borrow light from any man's candle; it was his settled habit to endeavour to glean from every person who fell in his way some portion of the particular knowledge, whatever it might be, which that person was supposed to possess. *E. g.* we find him in the ferry-boat which used to ply between Hull and Boston entering into conversation with Mendoza on the art of pugilism, and giving a proof of his acquired skill in the art of self-defence at Lowther Castle, when he had attained 56 years of age.—(Page 329.) "Whatever knowledge comes in your way is worth the gathering," was one of the Dean's favourite maxims. In the 56th year of his age, he learned short-hand; and when 60, made himself, on a sudden impulse, master of heraldry, at any rate to a considerable and creditable extent. When the *art medicinale* was in vogue as a remedy for gout, he diligently applied himself to its analysis; he knew how to shoe a horse; and in one of his journeys to Carlisle, when a horse required a farrier's aid, he scolded the man for the deficiency of his tools, pointing out where and why they were defective. His kindly bearing, moreover, with the personal predilections of individuals, quite alien if they were from his own taste and habits,—instead of opposing them with Puritanical moroseness,—was indicative of his sound sense, no less than of his warmth of heart.

"I will remember the frequent evening visits of Professor Porson to Dr. Milner's study. He used to sit in the right-hand corner of the well-curained sofa, by the fire, and his habits being but too well known, he was always, without any order given to that effect, accommodated by the servant in attendance with a jug of malt liquor, that being the beverage which he was understood to prefer."—(Page 341.) We cannot refrain from quoting another example of Dean Milner's considerate kindness to a respectable old man who had been generous to him and his brother Joseph in their years of struggle, and to whom the Dean afforded an asylum in his old age:—"By the judicious kindness of Dr. Milner, Mr. Filolston was enabled to enjoy precisely the life which suited him, and for which he was fitted. His early habits were respected and provided for. He had a room to himself, was permitted to smoke, saw no company except such as he chose for himself (one or two of the older Fellows of Queen's College), strolled about the gardens at his pleasure, dined in the College-hall as a piece of extraordinary gaiety, on gala-days, and was regularly furnished with his newspaper, and such other reading as suited his taste."—(Page 315.)

"These incidents may seem to some persons too trivial for notice, but it is from acts which are not got up for an occasion that a man's general character must be gathered. It is well to see a man in his dressing-gown and slippers, and not always wait for his assumption of full dress. To expatiate on Dean Milner's profound mathematical talents would be a superfluous employment, and to assign unqualified praise to him as a theologian, strongly imbued with Calvinism as he was, we do not choose to do; but his unexhausted love of learning to the last hour of his life, his hearty healthy good humour, his perfect freedom from the odious cant and prim formality of the party by whom the two Milners are claimed, we can conscientiously and do sincerely praise. We have noticed the strong points of resemblance, in many particulars, between Dean Milner and Dr. Johnson; we may add, that the antipathy of the former to Oxford, and of anything emanating from that University, is as amusingly absurd as was Samuel Johnson's horror of Cambridge and its Whiggery. In a letter to Mr. Wilberforce, Dr. Milner thus writes:—"Eton School, Oxford, the Bishop of London [at that period an Oxford man], and such like, are all equivalent." But we must conclude this notice of an interesting biography of a great and good man, with a few recollections of him drawn by him with his own hands achieved greatness. The first is by Mr. Baron Alderson, himself a senior wrangler, senior medalist, and first Smith's prizeman:—"My recollection of the Dean's examination of us, in 1809, is of a very amusing though laborious day's work. He asked us, and took us many anecdotes of by-gone days in the University, whilst we were working the problems which he set us. I should characterize his style of examination as being favourable rather to ready and quick students than to deeply read and learned ones; to those who had a good command of language, and to those who were right in their course. If the University were intended solely, or even mainly, to produce great philosophers in particular sciences or arts, he was wrong; but if it is intended, as I believe it ought to be, for those who are to be in the language of our bidding prayer, 'to do God service both in Church and State,' then that course of study and of examination which tends to bring out the most accomplished men should be pursued. Some of the present courses seem to me to be worthy of the sarcastic description applied to them, of being a new system of patent block machinery. Happy are the students who unite both qualifications, the happy and ready talent. But they are rare, and are the lights of the age when they occur. A general system cannot be accommodated to them alone."—(Page 370.)

"The next description is by Sir John Herschel, who does not seem to have been so much at his ease under examination as the learned Baron:—"To say the truth, I was, on the occasion to which you allude (the examination for Smith's prize), far too much frightened, and nervous, and when more at ease, much too intent upon the questions set by your late respected uncle (which, however, I well recollect to have been very crabbed ones), to have carried away with me but the one sentiment of having got over, for better or for worse, a most awful day; and I may say, what few I believe who had the happiness of ever being in Dr. Milner's company could do, that it was right glad to be out of it."—(Page 325.)

"The present Dean of Ely, Dr. Peacock, was examined with Sir John Herschel, and gives his recollections of Dr. Milner much in the lively strain of Baron Alderson:—"At the Smith's prize examination," writes Dr. Peacock, "Dr. Milner gave Herschel and myself questions, partly *vide ete*, and partly upon paper. Many of the questions related to practical mechanics, and were such as could not answer. He gave us an intricate question (a cubic equation with possible roots) to solve, by means of a table of logarithms, in which we both failed in obtaining a correct answer; a circumstance which made him, very good-naturedly, chuckle and triumph, telling us that we had not fare worse than our predecessors in a similar trial. Many of his questions were introductory to very amusing remarks and anecdotes, and I was as much interested and pleased with the whole work of the day as a person under examination could well be. I have on other occasions had the pleasure of Dr. Milner's company when he was in exuberant spirits, but such occasions were remarkable on such occasions for his rich humour, and whenever the occasion demanded, for observations which indicated a mind of extraordinary vigour and comprehensiveness, to which every department of knowledge seemed to be subservient."—(Page 325.)

With an extract from the Rev. Temple Chevallier's recollections we must dismiss this volume to public favour:—"I remember well," says Mr. Chevallier, "one instance of his manner of setting a question, and I believe, [The eccentricities of a powerful mind cannot afford any sanction to the brutal and infamous practice of prize-fighting, with which pugilism is so closely connected.—Ed. Ch.] that it is to be regretted, that so good a man as Dean Milner should have ministered, in a mistaken spirit of hospitality, to the besetting sin of the gilded, but alas! intemperate, Porcup.—Ed. Ch.]

his very words, although it is now more than 23 years ago. Some robbery had been committed in Cambridge at the time. The Dean, being about to set us another question, took up the poker, and, balancing it in his hand, said, 'Now, gentlemen, about these rogues. Suppose you were attacked by one of them, and wished to defend yourself with this poker; if you were to hold the poker near the end, or near the centre, and then to strike a blow, you would jar your [the type is here illegible], and lose part of the force; but if you hold it about here, and strike about here (showing us how), then it is his plim. Now, I want you to find where you must hold the poker, and with what part of it you must strike a blow so as to produce the greatest effect.' This he accompanied with significant action; and thus proposed to us, in fact, a dynamical problem of some difficulty, and put into a form which required, before it could be answered, a perfectly clear conception of the principles on which its solution depended, but very different from that in which it would be presented in the ordinary books. The impression which his completely characteristic style of examination left upon me was very vivid, and I thought, and still think, it exceedingly well calculated to bring out the real knowledge which a man possessed."—(Page 658.)

THE POPIST CONTROVERSY.

(From The London Quarterly Review for December, 1842.)

No one can have honestly engaged in the Popish controversy without feeling that he is grappling with a most powerful and subtle antagonist. It is easy to multiply hard words, and to hold up to reproach its grosser forms of corruption; and to attack it with bold generalizations and contradictions. But Popery laughs to scorn such opponents; and makes use of them only to draw her own members more closely to herself, or to entangle the rash and thoughtless aggressor in her own net of sophisms. She seizes on some vulgar popular superstition, and Popery meets him with the popular errors which prevail under every creed; and demands to be tried by the character of her educated classes. He fixes on doctrinal errors even among them, and she refuses to be committed by anything but the authorized expositions of her Church. These are produced; and in the mass of multiplying and conflicting decisions, of which her teaching is composed, and in the varying and even contradictory opinions which are artfully permitted respecting the rightful expositors of Church doctrines, and the degrees of confidence to be reposed in them, it is easy to appeal from Pope to Pope, and to array Council against Council, each culprit escaping in turn under the wing of the other, until all vanish and are lost. Even when he grasps at last some definite authorized declaration which cannot be repudiated, and from these there are not many, and proceeds to condemn it by Scripture, Popery also has its Scriptural texts and interpretations. The controversy is forced at once into a labyrinth of comments, allegories, verbal disputes, and grammatical subtleties. Instead of finding himself on an open plain, with his antagonist exposed at every point; from parable and prophecy, and history, and metaphor, there start up on every side a host of enemies—all the doubts, and problems, and evasions, which lie hid in the essence of language; and dismayed at the surprise he is sure to be bewildered and repelled, perhaps finally drawn over to a very system which he had proposed to destroy. Even when he adopts the true and safest modes of attack by taking his ground upon antiquity and history, he will be deceived indeed if he thinks that Popery will fall an easy prey. Popery also has its antiquity, and its history. It is covered with the hoar of centuries, and resolutely clings to it. It has possession and prescription; and would be, and is, already venerated upon the very title (spurious indeed, but not to be exposed) on which the English Church (a novelty, as Popery boasts, and as ignorant men believe) denounces her as an usurper. Her antagonist brings into court his vouchers and documents, the testimonies of ancient fathers; but every one has passed through the hands of Popery herself, and very many have been perplexed by her forgeries and erasures. He rests his argument on their silence and omissions;—and these are but negative and weak against any, the small amount, of positive assertion. He produces dogmatic language, but this may be made to appear vague and uncertain by figures of speech, by rhetorical exaggerations, by the very freedom and boldness with which truth was proclaimed before the presence of error compelled more caution and precision. And before any document whatever can be employed by him as genuine, all the mysteries and subtleties of criticism may be spun round him, till he is tied hand and foot, and unable to use his weapons except with a doubt and reserve, which destroy all his force.

truth buried beneath them, as dung will guard roots during winter. It may be they were designedly permitted to answer this very purpose. It does not justify the permission, or extenuate the guilt of suffering human faithfulness to contrive unholly means for saving what, in the utmost perils, a Higher arm has undertaken to defend. But it must never be forgotten that a power which would rule the world must rule in the pretence, and generally will begin to rule with a real desire, of maintaining goodness and truth. The first deflection from right is "doing evil that good may come." And in this way the true spiritual authority of the Church was maintained by a claim to secular dominion. The one faith was guarded against scepticism by the assertion of infallibility, and the fires of the inquisition. The great mystery of the Sacraments was upheld by the sensualism of Transubstantiation, and by the multiplication of charms and sorceries. The belief in a world unseen was cherished by doctrines of angels, and by the superstitions of Heathenism transmuted into dreams bearing Christian names. To save sinners from despair Popery invented her theory of absolution, and her worship of the virgin. And to warn them against sin she drew forth her pictures of purgatory. Like Uzã, she touched the ark with an unhallooed hand, but she touched at first to save it from falling; and a Christian mind will not forget the motive, even when it recognizes the justice with which such an act of faithlessness is to be denounced and punished.

And these accidental and providential benefits were drawn by the hand of Providence out even of the essential germ of evil in the Papacy,—its lust of power and claim to empire. Others, infinite in number, but not to be confounded with these, sprung forth at the same time from the other germ of good which lay so closely entwined with it. All that Christianity effected of good under the rule of Popery, we are invited to attribute to Popery; she claims it to herself, and it is difficult to disentangle the Catholic and Christian from the purely Papal element in that complicated system. But one test may be applied: Whatever wise organization, whatever holy discipline, whatever works of charity, of piety, or of learning; whatever principles of Christian communion, whatever sober-minded resistance to secular aggression, whatever missionary exertions, or civil purifications of society may be adopted and attempted by any distinct branch of the Catholic Church, say by the Church of England at this day, without compromising its Catholic principles, these, when they are found in Popery, sprang not from Popery, but from Christianity. It was the Christianity, not the Popery of Rome, which framed holy institutions for the relief of the poor, for the creation of religious families out of the fragments and atoms of domestic society, for the solace of the old, for the correction of the penitent, for a refuge to the weary, for supplying duties—the duties of charity, study, and devotion—to those whose occupation had failed them in the world; and we may frame them, too, frame them without those false and unchristian contrivances which did indeed emanate from Popery; and caused their corruption and their ruin. It was the Christianity, not the Popery of Rome, which raised our glorious cathedrals; Popery would have pulled them to the ground,—would have suffered them to lie unfinished or to decay, rather than abandon its extortions on the funds by which they were created. It was the Christianity, not the Popery of Rome, which raised our glorious cathedrals; Popery would have pulled them to the ground,—would have suffered them to lie unfinished or to decay, rather than abandon its extortions on the funds by which they were created. It was the Christianity, not the Popery of Rome, which raised our glorious cathedrals; Popery would have pulled them to the ground,—would have suffered them to lie unfinished or to decay, rather than abandon its extortions on the funds by which they were created. It was the Christianity, not the Popery of Rome, which raised our glorious cathedrals; Popery would have pulled them to the ground,—would have suffered them to lie unfinished or to decay, rather than abandon its extortions on the funds by which they were created.

Without this discrimination in the workings of Popery it will scarcely be possible to contemplate the history of the Church before the sixteenth century, and its history since, without some misgivings and secret longings to be enabled to speak of Popery more favourably than our ancestors have done, or even to assimilate our present system more closely to it. But with this discrimination we shall see that if the Church of England seems in any point to have failed, or fallen, or to be about to fall,—if its spiritual power seems partially paralyzed,—if its tone of piety and holiness be deteriorated,—this lamentable effect has followed not from a separation from Popery, but from a neglect of our own Christianity; and by awakening and purifying, and developing our Christianity, not by assimilating ourselves with Popery, the Church of England is to be placed once more in its high position.

What, then, is the essentially evil principle which constitutes Popery, as distinct from that Catholic spirit which it held, as it were, in solution, and by which it has been preserved from utter destruction? It is the principle of centralisation and unity in the Church, carried to a height far beyond the limits of its great Founder, and gathering the whole of Christendom round the local and visible point for the purpose of giving to its movements the greater energy, permanence, and power! In other words, it is the creation of one universal bishop, to supersede the college of bishops, and for the purpose of spreading and upholding a spiritual empire upon earth.

There are many who will think it dangerous to represent the controversy in this light of difficulty and peril. But nothing can be gained, and everything may be lost, by closing the eye against its real nature. One of the last things to be done in the controversy with Popery is to approach it as a thing purely evil. It is because Popery contains much of good that it has become so evil; its good has been its vitality and its strength, its truths have nurtured its falsehoods; and he who refuses to acknowledge this will betray his own ineapacity for judging it; and when the fallacy of his first principle is exposed by the discovery of some good, which he believed that none existed, doubt and suspicion will be thrown upon all his views. Let us acknowledge, therefore, that Rome comes before us with many apparent pretensions to respect. She is the descendant of a primitive and once venerable branch of the Church Catholic, a branch dignified of old by its immediate connection with apostolic teaching; to common and even to Christian eyes, which trace a Providential hand in the rise and fall of all the kingdoms of the earth, illustrious by the associations of ancient empire; and consecrated by the blood of martyrs, and by the memory of days—days indeed far, far distant—when, amidst the treachery and defection of nearly the whole of the nation, Rome, almost solitary and unaided, stood firm in the maintenance of truth; and gathered round her the reverence and affection of the greatest fathers of the Church. It was Rome that first politically developed the internal organization of the Church, and marshalled it to resist at once the sword of barbarian invaders and the sceptre of barbarian princes. It was Rome of old, that when thick darkness fell upon Europe, kept alive the lamp of the Gospel, employing, indeed, to shelter it, human art and human corruptions, but sheltering it still. It was Rome that, upon the ruins of a fractured empire, once more laid down lines, unsafe indeed, but tempting and frequented, by which nation communicated with nation, and Europe became a Christendom. Even her most grievous corruptions were made providentially the means of preserving

Sir,—My attention has been directed to a paragraph inserted in the *Freeman's Journal* of the 24th of October, as copied from the *Belfast Vindicator*, which has, I understand, appeared in other papers also. It is headed, "FOUR CONVERSIONS TO THE CATHOLIC CHURCH AT DUNGIVEN;" and then proceeds:—"On Sunday, the 16th ult., in Gortnahy Chapel (one of those belonging to Dungiven charge), Miss Henry and Mrs. Lynch rejected the tenets of Protestantism, and were duly received by the Rev. Mr. Dempsey into the bosom of the Catholic Church. Their public profession of the faith, being made before Divine Service, in the presence of a numerous congregation, was truly imposing. Many respectable Protestants were present on the occasion. During the preceding week two others also opened their eyes to the saving truths of Catholicity." As the Incumbent of the parish of Dungiven, I naturally felt desirous to inquire into the facts of a case, so ostensibly put forth, and in

For a verification of this singular fact, see the remarkable work entitled "*Annales de la Propagation de la Foi*."

* The *Life of Isaac Milner, D.D., F.R.S., Dean of Carlisle, President of Queen's College, Cambridge, &c.*, comprising a portion of his correspondence, and other writings hitherto unpublished, by his niece, Mary Milner, author of the *Christian Mother*. 8vo. London.—J. W. Parker, 1842.

† [If the Church, however, has prescribed certain "tools," they are to be used, and may not be superseded by those invented by private fancy.—Ed. Ch.]